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ANSWER

TO AN

~~✱~~ ADDRESS

FROM THE TRANSLATOR

TO THE READERS

OF THE

THEOLOGICAL WRITINGS

OF

BARON SWEDENBORG, &c.

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BY ONE OF THE READERS.

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ADDRESSES

TO THE VICE-CHANCELLOR

OF THE UNIVERSITY OF



THEOLOGICAL

THE UNIVERSITY OF



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# ANSWER

TO AN

## ADDRESS, &c.

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AS the Writer of this curious ADDRESS has not given us his *name*, and yet laid great stress upon his own opinion, and that of his friends, before we can be determined how far we ought to be guided by such authority, it may be necessary to state in his own words, the *character* which he hath herein given of himself, and thus, by implication, of his friends.

1st. His Wisdom in general.—Towards the conclusion of his book, after he hath detailed his principal reasons for Non-seperation, he adds; “I am  
“ however well aware that there are some persons,  
“ in a certain state of the regenerate life, who, it is  
“ much



“ much to be feared, will remain yet unconvinced.  
 “ ed. If they are opposed by the *prudence* of  
 “ those who, from their age and experience, may  
 “ be supposed capable of directing them aright ;  
 “ they call such prudence by some ill-name, such  
 “ as timidity, or time-serving artifice ; and mistak-  
 “ ing *discretion* to be weakness, and *sound judgment*  
 “ to be cunning, they abandon themselves to the  
 “ guidance of their own imaginations without con-  
 “ troul, regarding every one as an enemy or a de-  
 “ ceiver, who would attempt to lead them to the  
 “ sobriety and calmness of cool and deliberate re-  
 “ flection.”—PAGE 35, 37.

2d. His particular knowledge of Times and  
 Seasons.—PAGE 25. He says, “ There is one pa-  
 “ sage in particular (in the Writings of Baron  
 “ Swedenbörg) in which it is declared in the *plain-*  
 “ *est* and most *unequivocal* terms, ”—how clear  
 things are to those who can understand them  
 aright ; !—“ that such external changes (in forms  
 “ and ceremonies of worship,) *as yet ought not to be*  
 “ *made,*” that is, we suppose, in the beginning of  
 the year 1792, when our author published his *won-*  
*derful Address*. Attend, then, with becoming de-  
 ference to his authority : “ It is ” indeed, a great  
 part of wisdom, to know the *proper time* for doing  
 every thing ! ”—PAGE 19.

3d. His



3d. His great Candor, notwithstanding appearances. — If one were reading the book of an ordinary Writer, one would be apt to suppose there was something illiberal in what is written from PAGE 35, to 38, and in a few pointed expressions here and there occurring, particularly at PAGE 33; some persons might also object the apparent unfairness there is in making no distinction between those who entirely seporate from the Church of England, and such as wish only to reject from its Liturgy \* “ the  
 “ principles and persuasions, which, (says he) PAGE  
 “ 24 Baron Swedenborg points out the great  
 “ danger of mixing with the principles and persua-  
 “ sions taught in the New Church.” But let this *Translator* speak for himself, and every thing of a censurable nature is immediately removed from off his *own* shoulders: you will perceive it is the extreme of charity that has induced him to *caution* you so freely, and to advise you to *continue* in every imperfect form and prejudice any where found among “ those who have not attained unto your  
 “ knowledge.” Alluding to an ideal character which he had drawn and combated with great success, “ I trust, says he (PAGE 39) I shall not be sus-  
 “ pected of intending any personal application of  
 “ it whatsoever, this being the furthest thing pos-  
 pos-

\* See the New Jerusalem Journal, No. III. page 95.



“ fible from my thoughts ”—It might therefore,  
 one would suppose, have been spared in a personal  
 Address to the readers of Baron Swedenborg—No :  
 “ it points out a state in the regenerate life, which  
 “ requires the utmost caution with all, and in regard  
 “ to which, as we cannot be too circumspect ourselves,  
 “ whilst we are passing through it, so we cannot do  
 “ a greater deed of charity, when *we have passed*  
 “ *through it*, than to excite in others the same cir-  
 “ cumpection. ”—Is not this kind, candid, and  
 modest ? And I am sure his reasons, in the last  
 page, for removing not the *offensive parts* in any im-  
 perfect forms of external worship, nor the *prejudi-*  
*ces* of those who use them, but *every offence* which  
 may be raised *against* such forms and such prejudi-  
 ces, are to me very affecting, especially as they ap-  
 pear under the form of a prayer. “ May it become  
 “ our joint labour to extend the blessings of the  
 “ eternal truth unto all such, by submitting as yet  
 “ to the use of their imperfect forms of external  
 “ worship ; by accommodating ourselves to their  
 “ weaknesses, and tolerating their prejudices ; by  
 “ removing *thus* every offence which may be likely  
 “ to *hinder* their reception of the truth.” We hope  
 those thus taxed with prejudices and imperfect  
 form, will view his candor in the same favourable  
 light as we do, and not assimilate his conduct to  
 that



that of the wolf in the fable, which appeared in the fold arrayed in sheep's clothing, only with a design more effectually to destroy.

4th. His unwillingness to make erroneous interpretations; and, if in any thing he appears wrong, his desire to be corrected with moderation. “ Far  
“ be it from me to put an interpretation upon the  
“ author's words which they will not bear; but I  
“ confess I cannot see what other interpretation  
“ can be put upon the above passage (from the  
“ *Apocalypsis Explicata*,) than as implying an absolute  
“ expediency, and necessity for the rising New  
“ Church, to continue in external communion  
“ with the Old Church, *whilst it is growing to its*  
“ *fulness*, as the fit and only means of its receiving  
“ that *help* and *increase*, which are absolutely neces-  
“ ary both for its formation, its growth, and its  
“ full and final establishment.—If my views are  
“ wrong, I shall be happy to have them corrected  
“ in the spirit of christian charity and moderation,  
“ that so others may be warned and preserved  
“ from falling into error.” PAGE 31, 4.

We are glad this nameless writer has at last appeared from himself and his friends, and shewn some diffidence of his own opinions. Considering our



our own youth, and inexperience, we were over-  
 awed by his character, when he talked of his age,  
 prudence, discretion, and sound judgement. And  
 as *we* know not the times and the seasons, other-  
 wise than as external circumstance seem providen-  
 tially to arrange themselves, we were almost inti-  
 midated into an acquiescence, when we came at  
 these words (in PAGE 25 ):—"I will challenge any  
 " person to produce a single passage throughout  
 " Swedenborg's various writings, in which it is af-  
 " firmed, or even implied, that a rejection of such  
 " *external forms at this time* (1792) is either requi-  
 " site or expedient." As however he hath deliver-  
 ed us from all these embarrassments by " appealing  
 unto Cæsar "—" (We wish not, says he, PAGE 24,  
 " to rest this matter *merely* on our own judgments;  
 " we conceive that we are supported in these our  
 " sentiments by the judgment of the honorable au-  
 " thor whose Writings we receive) "—" unto Cæsar  
 " shall he go. " *In the spirit of christian charity and*  
*moderation*, we shall do no more than compare the  
 Translator's interpretations with his Author's. If  
 his *views* in any particular should appear *wrong*, we  
 cannot help it; we can only lament that he has  
 been frustrated in his designs, and not proved " in-  
 " strumental in *preventing the perversion and promo-*  
 " *ting the right application* of heavenly truth and  
 " knowledge, "—PAGE 4. The



The only passages he has laid stress upon, are one from Matt. xiii. 28, 29, 30, and another, above alluded to, from the *Apocalypsis Explicata*, No. 764.—That from Matthew is as follows :

“ The servants said unto him, wilt thou then  
 “ that we go and gather them up ? But he said nay ;  
 “ lest while ye gather up the tares, ye root up also  
 “ the wheat with them. Let both grow together  
 “ until the harvest.”

#### DIFFERENT INTERPRETATIONS.

The TRANSLATOR,—“ Here is a case *in point*, (that  
 “ is, respecting the separation in 1792) by which  
 “ it manifestly appears, that men may be *too hasty*  
 “ in doing what otherwise would be right and  
 “ proper to be done ; and that by such intemperate  
 “ haste they may do mischief where they intended  
 “ to do good ; and that therefore the dictate of  
 “ of truth and prudence, on all such occasions,  
 “ teaches to wait patiently for the *proper time*”—  
 We wish this translator had told us *when* that is :  
 he must know, since he can tell when it is *not*.—“ in  
 “ which the good may be done without the mis-  
 “ chief.”—page 19, 20.

SWEDENBORG.—“ Per semen bonum & triticum  
 “ intelliguntur boni ; ac per zizania intelliguntur  
 B “ mali



“ mali : Quod non separari possent priusquam tem-  
 “ pore ultimi iudicii propter conjunctionem supra-  
 “ dictam (i. e. malorum cum bonis per externum  
 “ cultum) intelligitur per responsum ad servos  
 “ qui voluerunt colligere prius zizania, hoc est,  
 “ separare malos a bonis ; *Ne forte colligentes ziza-*  
 “ *nia, eradicetis simul cum illis triticum : sinite una*  
 “ *crescere utraque usque ad messem—Mensis est ulti-*  
 “ *mum iudicium.*” In English thus : “ By the  
 “ good seed and the wheat are understood the  
 “ Good ; and by the tares are understood the evil :  
 “ That they cannot be separated before the time of  
 “ the last Judgment, because of the *conjunction*  
 “ above-mentioned (that is, of the evil with the  
 “ good by EXTERNAL WORSHIP), is understood by  
 “ the answer to the servants who wished to gather  
 “ up the tares sooner, that is, to separate the evil  
 “ from the good ; *Lest perchance gathering up the*  
 “ *tares ye root up together with them the wheat ; let*  
 “ *both grow together until the harvest :—The harvest*  
 “ is the LAST JUDGMENT.” *Apo. Ex. No. 426.*

Now which of these interpretations, or different  
 applications of the above passage may be right, let  
 the Lord's own words determine : “ The good seed  
 “ are the children of the kingdom : but the tares  
 “ are the children of the wicked : the harvest is  
 “ the



“ the end of the world. As therefore the tares are  
 “ gathered and burned in the fire, so shall it be in  
 “ the end of this world” \*—according to the origi-  
 nal “ *in the consummation of this age*”—which, says  
 Swedenborg, was accomplished in the year 1757.

The translator, therefore, is not “ authorised” in  
 his application of the above passage to the present  
 commencement of an *external* New Church: *that*  
 has only to adapt itself to the state of the *good*  
*seed* or *wheat* (since the *tares* have been actually *se-*  
*parated*) by expunging from its EXTERNAL WORSHIP  
 those pernicious principles which have hitherto  
 been productive of so injurious a *conjunction*.

The other passage we shall lay before the reader  
 in the translator’s own words, “ These things, (viz.  
 “ what Swedenborg had just been saying) are thus  
 “ to be understood: It is said above, that the  
 “ woman fled into the wilderness, where she hath  
 “ a place prepared of God; and afterwards that  
 “ she got the wings of an eagle, and flew to her  
 “ own place: By which is signified, that the church,  
 “ which is called the New Jerusalem, is to tarry  
 “ (or abide) for a while among those who are in  
 “ the doctrine of faith, separate (from charity and

\* Matt. xiii. 38, 39, 40.



“ good works) *whilst it grows to the full, until pro-*  
 “ *vision is made for its establishment among greater*  
 “ *numbers.*

“ But in that church there are Dragons, who  
 “ separate faith from good works, not only in doc-  
 “ trine, but also in life. Whereas, the rest in the  
 “ same church, who live the life of faith, which is  
 “ charity, are not Dragons, although among them;  
 “ for they know no other than that it is agreeable  
 “ to (or grounded in) doctrine, that faith produceth  
 “ fruits which are good works, and that the faith  
 “ which justifies and saves, is to believe those  
 “ things which are in the word, and to do them.  
 “ Whereas the Dragons are altogether of ano-  
 “ ther way of thinking. But what the sentiments  
 “ of the latter are, the former do not compre-  
 “ hend; and inasmuch as they do not comprehend,  
 “ neither do they receive.”

“ From which considerations it is manifest, that  
 “ the church (consisting of, or formed) *from those*  
 “ *who are not Dragons*, is meant by the *earth* which  
 “ *helped* the woman, and swallowed up the flood  
 “ (or stream) which the Dragon cast forth from  
 “ his mouth.

“ But



“ But what is the nature and quality of the rea-  
 “ sonings of those who are meant by the Dragon,  
 “ concerning the separation of faith from good  
 “ works, and concerning their conjunction; and  
 “ how cunning, and at the same time pernicious  
 “ those reasonings are, will be revealed, the Lord  
 “ willing, in another place: also that those reason-  
 “ ings have place only with the learned rules (or  
 “ dignitaries of the church) and are not known to,  
 “ because not understood by, the *people* of the church;  
 “ and that hence it is, that the New Church, which  
 “ is called the Holy Jerusalem, is helped by these  
 “ latter, and is also *encreased (or grows)*”.

“ Here,” the Translator observes, “ the solid and  
 “ weighty reasons assigned for NON-SEPARATION  
 “ are, that the New Church may thereby be *helped*,  
 “ and also *increased* (or grow) from the members of  
 “ the Old Church, who are in good of life, altho’  
 “ in false principles of doctrine.”—But unfortu-  
 nately for his conclusion, the *latter part* of the above  
 passage, so far from shewing that the New Church  
 is to receive help or increase AMONG the Dragons of  
 the Old Church, makes a DIVISION between the  
*Dragons* and *Non-dragons* therein; and declares  
 that the *Non-dragons* are meant by the “ earth help-  
 ing the woman,” by *forming* and *increasing* the New  
 Church,



Church, whilst the Dragons flood it with persecutions.—We wish the translator's address, evidently poured forth by a member *in* the Old Church, against those who art *leaving* it, may not be considered as a strong symptom of the rising deluge.

But waving these considerations, we hasten, consistently with the brevity\* we have in this answer prescribed ourselves, to notice, as arising out of the *former* part of the passage from Swedenborg,

#### THE TRANSLATOR'S GRAND TRIUMPHANT QUESTIONS.

“ Now,” says he, (page 30) “ I would here wish  
“ to ask this one *single* question :—Can it with any  
“ degree of truth or propriety be said, that the  
“ New Church is as yet *grown to the full* ; and that  
“ *provision* hath been made for its *establishment among*  
“ *greater numbers.*”—We wish he had not boldly  
taken upon himself the solution of these questions  
*his own way*, but modestly sought in the writings,

\* We only wish the world to understand that the translator is not “authorised” from *Swedenborg*, in exhorting the readers to continue *mentally* of one Church, and *professedly* of another ; that the readers in general abhor such duplicity, and, to free themselves from its imputation, where their numbers suffice and Ministers can be procured, they are either formed, or now forming into distinct congregations.

SWE-



## SWEDENBORG'S ANSWER.

1. As to the meaning of the phrase—*dum crescit in plenum*—until it grows to the full.

In the APOCALYPSIS REVELATA (a Work which we are told Swedenborg wrote after the *Apo. Explicata*, and therefore may be supposed to have corrected therein whatever upon revival he found obscure in his former work) when commenting upon this same passage, “the Earth helping the Woman,” he invariably uses the phrase, *Dum crescit in suum statutum*—till it grows to its appointment or establishment. And in No. 547 of that Work, he thus more fully explains himself; *Ad statutum, hoc est, usque dum, sicut provisum est, EXISTIT*—To its establishment, that is, until, as is provided, it EXISTS.—Now as this man styles himself, by way of eminence THE TRANSLATOR, (we thought there had been more than one of *some* eminence) he must know that his author says a thing is brought *in plenum*—to its fullness, when it has gained a *natural, or external form*: thus the Divine Truth is said to be in its fullness, in the *literal* expression of Holy Scripture. And, as “In  
“ London, Birmingham, and in other places, thou  
“ who have been favoured with the knowledge  
“ of the doctrine of the New-Jerusalem, have, as  
“ the Translator allows, adopted *new forms*, and  
“ ceremonies



“ *ceremonies of worship*, in a total distinction, and  
 “ *seperation* from every other community of pro-  
 “ *fessing christians* in these kingdoms,” the first  
 and principal part of this deep question is answered  
 —*The New-Church is at this time, according to Swe-*  
*denborg’s idea, actually grown to the full.*

2d. As to the meaning of the phrase, *Usque dum*  
*providetur inter plures*—*Until it is provided among*  
*numbers.*

The Translator is evidently of the Church of  
 England, and perhaps he is a *Clergyman* : on *that*  
 supposition, the wrong ideas which have got into  
 his head, respecting the *fulness* of a church, and  
 his rendering the above words, *until provision is made*  
*(for its establishment) amongst greater numbers*, are at  
 once accounted for. He must have been thinking  
 whether the New-Church could yet raise a *crowded*  
 congregation, and thereby provide a handsome  
*salary* for its ministers. But his Author had a less  
 worldly idea of provision for the New-Church, and  
 has told us, that it is not man, but the Lord who  
 hath *already* provided for it, in providentially or-  
 daining its successive spread among greater numbers.

“ It is so ordered, says he, (*Apocalypse Revealed*,  
 “ No. 547) by the LORD’S DIVINE PROVIDENCE,  
 “ that



“ that the Church should at first be confined to a  
 “ few, and that its numbers should *successively*  
 “ *increase* ; because the falses of the former  
 “ Church are first to be removed. For before this,  
 “ truths cannot be received, inasmuch as the  
 “ truths which are received and implanted before  
 “ falses are removed, do not continue and remain,  
 “ and are also ejected by the Dragonists. The  
 “ case was similar with the christian Church,  
 “ which, being at first confined to a few, had its  
 “ numbers *successively* increased.” Wherefore,  
 so far as Swedenborg’s authority may be taken, we  
 answer—*That provision hath been made for its estab-*  
*lishment among greater numbers.*

Since, then, it appears from the Writings of Ba-  
 ron Swedenborg, that the New-Church is really to  
*exist*, actually to grow to the *full* in its establishment,  
 first among a few, afterwards among greater num-  
 bers ; the Translator’s notions must evidently be too  
 refined, not to say erroneous, when he tells us, he  
 conceives it to be nothing more than a “ Heaven-  
 “ ly state of life amongst men, a Church not to be  
 “ limited by any external forms or ceremonies of  
 “ worship.”—PAGE 15, 16.

As, moreover, we are told, “ It is of the Lord’s  
 “ Divine Providence that the New-Church should  
 “ *successively*



“ successively increase ; ” ought not the Readers in different places, who are every day forming themselves into Congregations, and calling aloud for Ministers and forms of worship suited to their state of mind, be considered as the *successive increase* of that church ; and, as soon as possible, be provided for accordingly ? If the translator, instead of endeavouring to check its progress, had ingenuously offered himself to be one of its Ministers, or kindly lent a helping hand in the forming of its liturgy from that of the Church of England, perhaps he had chosen the better part.

The time for doing what is right must be, whenever it is practicable, and can be done in due order. It is agreeable to order, that outward forms should correspond to inward principles. When, therefore, in any particular place, a number of persons, vitally principled in the doctrines of the New Church, express a desire to have a Form of Prayer in which they can conscientiously worship the LORD their GOD ; *then* and *there* the formation of the New Church is practicable, expedient, and in order.

In delivering our sentiments thus freely, we wish not to be misunderstood. Whilst scrutinizing the contents of a Book, we may shew the fallacy of some opinions,



opinions, and yet reverence the general character of the Writer. It is a misfortune, not a crime, to be in certain instances blinded by prejudices ; and to speak and act, in all cases, agreeably to what he thinks right and good, is peculiarly the part of an honest man.

To the Writer of the ADDRESS we are much indebted for the advice he has given us, respecting the regulation of our lives, according to the truths we acknowledge. And, as *Translator*, he merits our most grateful acknowledgments. We Readers have all, in this respect, benefitted by his labours. Most of us can truly say, that, under Providence, he has been the means of bringing us to the knowledge of the Truth. We thank him in the name of the Lord.

But that all, who from a principle of good are sincere lovers of the truth, will be equally and fully benefitted by translations, notes and prefaces, cannot be maintained on any grounds of reason. Some cannot read. Others can take instruction readily at the ear, but with difficulty through the eye. Few are capable of collecting the various parts of a subject, widely dispersed through many and voluminous books, and of combining them into one consistent,



consistent, comprehensive whole. To all these the regular service of a Church, in which truth of doctrine is associated with proper forms of Prayer, must be peculiarly useful ; and, as we value their improvement in the paths of piety and peace, should not be withheld from them.

Till the Translator can prove that the poor and illiterate may be properly instructed in the Truth by what he calls “ The false principles and persuasions  
“ of the Old Church,” we must beg leave to remain of opinion, that he has not shewn, as he proposed “ That the Readers of Baron Swedenborg’s  
“ Theological Writings are not authorized in a  
“ separation at *this time*, from external communion  
“ with other professing Christians.

In the mean time we wish him all happiness in the peaceful prosecution of his other labours, begun and continued *in behalf* of the New Church.



F I N I S.



